2:Lewis E-5 (1943-1948)1951 NU37 Tepoztlan NU37

each of the barrios, as well as of some of the villages, are appealed to for rain. All the images are shut up in the parish church and are taken out in procession only in the afternoon when the sun is high, so that the images will feel the heat and notice the people's discomfort and sadness.

The saints with greater punishing powers are most assiduously worshipped. Saint Peter, of the barrio of San Pedro, is one of these. If there are not enough dancers at his feast day, he brings illness and misfortune to those who did not participate. Saint Peter, whose image is accompanied by a lion, is said to use this animal to frighten children into dancing for him and sometimes to appear to a father who has refused to permit his children to dance. It is also believed that if a person does not accept the office of *mayordomo* of the barrio of San Pedro, the lion will be sent to frighten him.

In their view of the saints, Tepoztecans reveal a tendency toward polytheism. This is indicated in the distinct attitudes toward the different images of the same saint. For example, the various local figures of Christ do not all have equal powers and are not all worshipped with equal fervor. The Christ of Ixcatepec is considered "very miraculous" and is called upon when there is great misfortune, such as extreme drought. He is rendered special homage by taking children, dressed in white tunics and wearing a crown of thorns and little thorn crosses on their backs, to the chapel of Ixcatepec to do penance.

The conception of the soul will be discussed in Chapter 19, "Old Age and Death." Here it should be noted that Tepoztecans distinguish between the body, the soul, and the spirit in the following way: "The body serves us for all our needs, to satisfy our necessities," and "The soul is that which gives life to the body and which will be punished in the other life according to our sins."

When a sin is committed, "The body is not at fault, it is the soul which rules." The spirit guards the body and soul from all that is bad, it is the Guardian Angel, "like a dove, like a pigeon, but invisible." The spirit is the companion of the soul and gives it strength. "That is why when a person is not brave, he has little spirit."

The question of sin does not overly concern Tepoztecans. Sin is inevitable, for "we are all sinners." It comes as "malice" enters a person and as innocence leaves, it comes with knowledge of life, with sexuality, with loss of virginity or purity. Malice can be delayed by keeping children in ignorance, but sooner or later they will become sinners. However, sinners are differentiated according to the degree of their sin, so that there are good sinners and bad sinners.

Sins, too, vary in degree. To the Tepoztecan, lying, adultery, and failure to attend Mass, to take communion, to confess, or to celebrate feast days are without importance as sins. The Ten Commandments and other fundamental rules of conduct imposed by the Catholic Church do not control the behavior of the Tepoztecan. For him the most important sins are stealing, killing, and practicing witchcraft. These acts are also differentiated in degree of gravity.

In the case of theft there is a wide range of permissible stealing which is not considered sinful. Thus, it is no sin to steal the roof tiles, or the hearthstones, or the

2:Lewis E-5 (1943-1948)1951 NU37 Tepoztlan NU37

751 854 bag of chile seed as protection from other diseases. Babies in all families wear little caps for seven months to protect them from *los aires* or, as the more modern mothers say, from cold drafts.

753 854 Anyone coming in from the street must "cool" for awhile before going to see the baby because they may be "hot" and make the child ill. If the father of the child has committed adultery and then comes home "hot," he must be particularly careful to "cool," lest he give the child an eye inflammation. Sometimes jealous wives will accuse adulterous husbands of selfishness on the ground that they are endangering the infant's health. Children are rarely taken into the street during the first four months, or until their caps are removed, for fear of *los aires*. More modern families take their children out earlier.

[774] Every child is believed to have a *tonal* or *sombra*, something akin to a guardian spirit which protects him from illness. A weak child has a weak *tonal;* a robust child has a powerful *tonal*. A child's illness is sometimes attributed to the fact that his *tonal* has left his body and must be called back if he is to be cured. In such cases [755] of spirit-loss, a special *curandero* is called in to "lay the shadow." Incense is burned while the *curandero* cures the child.

851 608 [848] Babies are usually baptized within the first week after birth. An infant who is expected to die is baptized on the same day, otherwise most parents prefer the third day. Children born out of wedlock or under abnormal circumstances may not be baptized until many months or even one or two years later. Godparents of baptism are selected before the birth of the child. While the couple is young, their parents, generally the husband's parents, select the godparents, who are usually though not necessarily a married couple. Later, the husband alone makes the selection. The husband's mother or some older woman in the family goes to the house of the prospective godfather and makes the formal request, "Would you be so kind as to take a child to be baptized?" If the answer is in the affirmative she thanks them and says that she will return to let them know when the baptism will be. Sometimes the person refuses the request, pleading that he is too old or ill or cannot undertake new obligations, in which case he may suggest the name of a relative.[1] When the grandmother making the request returns, she carries two branches of white flowers and two four-ounce candles. On the day of the baptism, the child, his father, and grandmother meet the godparents inside the church. The godmother holds the child during the baptism and pays the priest's fee, which is from five to ten pesos. At the door of the church the godparents distribute small coins to all the children who happen to be gathered there, and every one returns to his respective home. On the following day the child's family brings a gift usually consisting of bread, sugar, chocolate, and milk to the godparents.

[1] Theoretically, an invitation to become godparent is a high token of esteem and respect, and the acceptance of it creates a deep obligation. However, it is an honor which is frequently rejected. There are many stories of parents choosing a godfather for selfish motives. For example, many parents are said to seek a childless couple who have some property, in the hope that their child will inherit it at the death of the godparents.